

CHRISTIAN TELESCOPE

AND UNIVERSALIST MISCELLANY.

VOL. 4.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE." *Jesus Christ.*

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Miscellaneous.

TO LIBERAL CHRISTIANS. NO. 1.

"Hang your banner on the outer wall!"

Brethren,—It is time to wake up and go forth resolutely in the holy contest for truth. This lying still and doing nothing will never answer. We must brush all trifles away and come manfully in the strength of the mighty God of Jacob to defend ourselves and the cause we have embraced against the disciplined forces of the enemy. He has counted his numbers, his hosts are marshalled and already are they engaged to put down the only rational and pure religion ever given to mortals.—We owe a duty to God, to ourselves and to posterity, which we must faithfully discharge, forgetting all minor considerations. How long will you consent to be slaves in a free country? "Slaves" did we say? Yes, every man is a mental slave who dares not think for himself, speak as he thinks and act independently. How long will you, through fear of man and by a love of what is called popularity, consent to lend your influence and support to a doctrine you do not in your souls believe, and to withhold both from the cause which you really think to be the true one? Americans! remember your birthright, and sell it not. Remember the patrimony left you by our patriotic sires who toiled and suffered and died to make you free—and after all dare you not be free? dare you not exercise that inde-

pendence which is secured to every citizen alike by the Constitution of our happy country? Awake then like men. Slumber not while some modern Deliaah shears you of your strength—rest not in indifference while the enemy binds his fascinating cords around you, to make you his prey.

From this time henceforth let UNION be the watchword. Let us put our strength together and unitedly engage, with an unusual ardor, in the cause of truth and righteousness. No man will ever be respected until he respects himself. This is equally as true of bodies of men as of individuals. The rights of none will be respected until they resolve to claim and exercise them. Do you always wish to be oppressed? Have you forgotten what the illustrious Jefferson said—that "we were not born with saddles on our backs, ready to be ridden by ambitious ecclesiastics as soon as we have acquired strength to bear the ponderous burden?" If it is on you, throw it off.—The effort may require some resolution, but it will well repay the undertaking. Wherever there is a number, — a very small number—of liberal christians, let them unite and adopt measures for the spread and enjoyment of truth. Form into societies, and let no trifling differences divide you;—let no root of bitterness spring up among you. It is astonishing how much a few, well united and resolved to effect something, can do. "Come out and be ye separate." Support that and only that which you believe to be true. Reserve your strength for your own cause, and lend it not to others who will use it to oppress you. We speak in earnest, and hope to be so understood. We address ourselves to every liberal reader, and trust he will receive our exhortations accordingly. We shall say more on this subject hereafter; at present we conclude in the words of Isaiah,—"**AWAKE! AWAKE! put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem—shake thyself from the dust—loose thyself from the bands of thy neck, O captive daughter of Zion.**"

Christian Intelligencer.

"DO THYSELF NO HARM."

When we see youth disregarding the salutary discipline of religion and virtue, disobeying the commands and despising the advice of their affectionate and faithful parents—*friends* whose hearts are always opened to the dearest interests of their children—when we behold them indulging those passions which need to be restrained, coveting the company of the frivolous and dissolute who should ever be avoided—gratifying their sensual appetites at the expence of propriety and good order—

spending their invaluable time in diversions that can produce no real profit, and obstinately neglecting instruction and the cultivation of their minds—When we witness *such* things, we say from our very hearts, with tears of anxious concern for them "*Do, do yourself no harm.*" The voice that now charms you is the syren song that will lure you into misery—the pleasures that now gratify you, will lead you to destruction. Beware of the fatal rocks on which thousands of precious youth have made shipwreck, of all their promised glory and happiness. It is time you were preparing for maturer life, when that, which now pleases, will be disgusting, and when you will need a store of virtuous sentiments, to enable you to cross the boisterous sea of life on which you are about entering. Do yourselves no harm by an indulgence in sinful desires and vicious propensities—things, which never fail to lead those who gratify them, to ruin.

When we behold a man giving himself up to that destroyer, which has slain its millions—we mean an intemperate indulgence in strong drink—we are disposed most affectionately and most earnestly to exclaim, Friend, do thyself no harm—do the companion of thy bosom, no harm—do thy precious offspring no harm—do society in which you live, no harm. Dash the maddening cup from your lips, and consider your own native dignity—a dignity, which deserves not to be degraded below that of the brutes—consider the duty you owe to the world, to your families who, with an affectionate tenderness and an anxious desire, look up to you for their support, their honor and respectability in life. Regard the ties of nature, the voice of reason and the command of God, and "do yourselves no harm" by an indulgence in that, which has opened wide the fountains of grief in many a worthy family, and hastened the disgrace and misery and death of many a once excellent citizen.

"Evil communications" which "corrupt good manners"—vulgarity, profaneness, deception, lying, dishonesty—in short, immorality in general, whenever and wherever it is practised, is the certain, the unavoidable cause of shame and sorrow to him who offends any sober rules of virtue. The wicked, saith God, shall not go unpunished. "Wo to the wicked, it shall be ill with him, for the reward of his hands shall be given him." "There is no peace, saith my God, to the wicked." The way of the transgressor is hard." But, "say ye to the righteous, it shall be well with him, for he shall eat the fruit of his doings."—"Great peace have they that keep thy law, and nothing shall offend them."

It would be well then, for every one, while in the pursuit of happiness, carefully to study those lawful means by which alone it is to be obtained. He who sins, in every instance, brings a poisoned arrow to his heart, that embitters the fountain of true enjoyment.

"Know then THIS TRUTH, enough for man to know, Virtue alone is happiness below."

Ibid.

FROM THE TOILET.

THE DUTIES OF WOMAN.

The well written article in the 14th No of the Toilet upon this subject, contains sentiments which every woman should believe. It is peculiarly gratifying to find a lady adopting those principles, and advocating them so fearlessly. The subject which your correspondent "Mary," has chosen, is one of high wrought interest—rich and beautiful in the most distant bounds of imagination, and one calculated to excite much attention. The duties devolving on a woman are, if well performed, of such an order as to command the respect and admiration of men. We delight to behold them devoting their time and attention, to render their own fireside happy. In the full possession of a contented disposition, and administering with cheerfulness to the little wants of her family, she finds nothing else that can attract; and like the Athenian Lady, she could turn with disgust from the glare of wealth, and point to her children, exclaim, "These, these are my jewels." There is something in retirement, in our opinion, that should be congenial with the very feelings of females. They are a sex, more gentle and modest than ours; differing from us also, in point of bodily strength, and we consequently feel for them a deep and intense interest. And why should we not? If sickness and woe and poverty are upon us, and the cares of the world have come withering to our hearts, who is there, that feels for us a stronger sympathy than women? Oh, there is something pleasing in contemplating the holy, lofty feelings of such females. The tear that shines in their eye, the paleness upon their brow, the tremor and agitation of their voices, all bear witness to the depth, the fervency, and the inspiring beauties of their character.

But are such like ennobling qualities inculcated in a ball room—are they learned amidst the glare of fashion, and the follies of vice? We repeat it again—Can a woman learn the necessary qualifications for domestic life, when surrounded by this pagantry? No! No! The heart cannot at the same time love retirement, and public notice; nor can the glittering gew gaws of fashion influence the mind of a sensible and well bred woman, to desert the home, where her smile has often cheered the hearts of her family, for the almost criminal wish of being gazed upon by the impudent, with an anxious and inquiring eye. She cannot be sensible of the sacrifice which she has made, nor can she—ought she to look for the same degree of interest from men. We once regarded her as a gentle, timid being, upon whom we might gaze with every expression of satisfaction. We now behold her adopting a course, approaching too near to the masculine order of our own, and for this reason we love her less.

The heart of a virtuous woman is the seat of innocence and worth. There is in it a sweetness surpassing that of man. Its moral strength is firmer, and its passions are purer. Yet in despite of all these fine qualities, we often see detraction lavished upon them. But it is only in these trying situations that the strength of their character is decided. The clouds, the darkness and the storms of life are upon them, yet they rise up still bright and beautiful above them, uninjured by the elements of adversity. Sweeter than the recollection of by gone days, is the sound of their voice, and tender as the pity of angels, are the wishes of their hearts.

There are unquestionably many women, whose thoughts are as "pure as the icicles on the temple of Diana," but who by their manners give encour-

agement to the talk of the lascivious. An anxious desire to be regarded as lovely, as an object of superior attainments, and as a proficient in fashionable life, leads them to intrude themselves too often in the gaze of men. We cease in a short time to regard a beautiful woman with such feelings of interest, when she too is conscious of her beauty. "Mary's" communication in the 14th No. of the Toilet, should be upon every Lady's Toilet in the country. We hope this fair girl will still continue to write upon such really important subjects. We call her fair, because she has evinced in her last article, a disposition alike credible to her head and her heart. If she still continues to write as impartially, as she has done, she may flatter herself that she will receive the unqualified approbation of

MEN.

A GREEK HEROINE.

Sophia Condulimo, was the wife of an officer of distinction, who fell during the siege at Missolonghi. When the Turks entered the town, she was among the crowd who sought to escape the fury of the enemy by quitting the walls, accompanied by her son and daughter. They had not proceeded far, when the mother perceived a party of Turks coming towards them: horrified at the fate which was about to befall her daughter, a beautiful girl of sixteen, she turned to her son, who was armed and told him to shoot his sister, lest she should become a victim of Musseleman brutality! The youth instantly obeyed the dreadful mandate, drew a pistol from his girdle, and lodged the contents, four large slugs, in his sister's head, when she fell to the ground, apparently a lifeless corpse. Thus relieved from a charge which the mother could preserve, herself and son endeavored to take refuge in a cavern. Just as they were entering it, a grape shot struck the boy in the leg. Scarcely had the mother succeeded in dragging him after her, than a piquet of Turkish cavalry came up; one of the party drawing forth a pistol, pointed it at the temple of poor Sophia, who suddenly rising up, looked sternly at the Turk, and exclaimed, "Barbarian! do you not see that I am a woman!" This appeal had the desired effect, and both the mother and son were spared to be conducted into slavery. The most extraordinary part of this story remains to be told. Being among the two hundred ransomed by the continental Greek Committees, they were sent over to Corfu and placed with the others. Judge of the mother's astonishment on finding that her imaginary murdered daughter was among the number. To be brief, on perceiving she was a female, the Turks carried her back to Missolonghi, bound up her wounds, which had all the appearance of being mortal, but she recovered, and her story having attracted the attention of the ransoming agents, the interesting Cresula was rescued from bondage, and, what is more, thus singularly destined to be once more restored to the arms of her disconsolate parent.

Blaquiere's Letters from Greece.

When Friendship, after continuing uninterrupted through life, not merely without diminution, but with perpetual accessions of happiness and confidence, is at last broken by death of one of the parties, its duties do not terminate to the survivor. He has a new source of duties in the remembrance of the part in the glory of his friend, which is now present with him,—and in the expectation of that future life in which he hopes to rejoin him, and which, by this very hope, presents new motives to his own virtues.

Domestic Life.—The Earl of Orrery well observes, that whenever we step out of domestic life, in search of felicity, we come back again disappointed, tired and chagrined. One day passed under our own roof, with our friends and our family, is worth a thousand in another place.

We learn that Rev. Warren Skinner of Langdon, N. H. is about to remove to Caredish, Vt. where he has preached occasionally for two years past; and where, from the success of his labors, and an invitation from the Society and Church, which are now in a prosperous condition, he is induced to remove. May the Lord bless and crown his labours, with continued and increasing success: and may the church and society which he leaves in Langdon, soon be supplied with the ministry of some faithful servant of Christ.

Ulrica Magazine.

Conversions in the Ministry.—Rev. Samuel Parker, who has preached about seven years in the denomination called "Peace Makers," has late become a believer in, and will soon become a preacher of, the "Reconciliation of all things." He came to Troy last fall, for the purpose of establishing a meeting like those in which he had laboured in the different states. But as there was no church to be had, and no convenient place to be obtained elsewhere, he came to ask permission to preach in the Universalist Church, when a discussion commenced, which eventuated in his renouncing his "destruction" doctrine, and embracing the soul cheering doctrine of final universal holiness and happiness. He has now gone to N. Hampshire, where he will "labor in word and doctrine."

Decline of Orthodoxy. We learn from the Christian Register, that the Trustees of the Presbyterian Church in Allen-st. New York, "having labored long, and struggled through many difficulties, and having been disappointed in all their hopes of efficient aid, have come to the resolution to dissolve." The church has been advertised for sale. This, if we mistake not, was the church which recently offered to any wealthy individual who would give the church \$1000, to print his name in gilt letters on the pulpit in front, that every body might see what a great christian he was.

Another church, belonging to the same denomination, has already been vended for a Jewish Synagogue.

It is not long since the Presbyterian church in New-Orleans was sold to a Jew, who still owns it.

The Register very justly inquires, what would be said if liberal christians should have to sell their churches to Jews or Mahometans?

Christian Intelligencer.

A solemn warning to parents.—It is seldom we have to record a circumstance which calls so loudly on parents, to bring their children up in a becoming manner, as the following. A few days past, two small boys, aged 10 and 11 years (sons of Mrs. Rogers, a widow lady resident of Hartford county) commenced a game of cards, when a dispute arose about a walnut, which it appears was the wager. It seems that the eldest contradicted the other.

and he was told if he repeated it, he would shoot him instantly; not supposing, perhaps, that he was in earnest, the eldest boy contracted him the second time, when the young man, unhesitatingly, stepped into the house, which was not far distant, brought out a gun, and put his diabolical threat into execution, by shooting his brother through the head, when he fell and expired in a few minutes. We are told that the boy has been safely lodged in jail. It is not unfrequent that such consequences ensue, in what some are pleased to term innocent amusements.—*Edenton paper.*

THE NAME OF CHRISTIAN THE ONLY APPROPRIATE NAME FOR BELIEVERS IN CHRIST.

Extract of a Sermon, preached at the Dedication of the Third Congregational Chapel, in Cambridge, Dec 25, 1827, By Charles Lowell, Minister of the West Chapel in Boston.

Acts ix. 16.—*The disciples were called Christians first at Antioch.*

"I propose, in the following discourse to present a few, among many, reasons for an adherence to the example of the first disciples in the use of the name CHRISTIAN, and that name only, as the designator of our religious faith.

I. "In the first place, because it is the only appropriate name, as it is the only name which denotes at once the source from which our religion is derived.

II. "In the second place, because it is the name which was adopted by the believers, as we have seen, in the first, and perhaps I need not hesitate to say, in the present age of the church. They who were best acquainted with the mind and will of Christ, when they assumed a name as distinctive of their sect, assumed this name and this alone.

III. "In the third place, because it is the only name which can serve as a bond of union among the believers in Christ. It is the only ground on which believers can stand, and act together in defence of their religion, and in promoting the great purpose for which it was given them. All acknowledge Christ as their Lord and Master, but though they have other 'lords' and masters; 'many,' there is another to whom all unite in paying homage.

IV. "In the fourth place, because the assumption of another name, instead of promoting union, promotes *disunion* among the believers in Christ.

"Any other name is a name of a party, in the bosom of the Christian community, and partly implies separation, division—must I not say, some degree of alienation? Is not an exclusive spirit engendered, which causes the adherents to move in a narrow circle, and shuts up the heart against all who are without that circle?

"Every new name is a new barrier—a new partition wall—between the disciples of the same religion. When parties are formed, and names assumed, hostile bands are arrayed against each other, and the adherents of each,

coming often in contact and acting together are strengthened and fortified, and embittered, in their opposition. The sanguine act upon the moderate, the over-zealous upon those whose zeal is better tempered, and a flame is kindled, which, instead of diffusing a kindly, genial heat, spreads around it destruction and desolation.

"Importance is given to differences of opinion which are of little or no importance in themselves, and new differences arise which, without this opposition and combination, would have no existence. The very names themselves, claimed by one party, and denied to them by another—as if things were not enough, to contend about—are the subjects of contention.

V. "In the fifth place, because the adoption of any other name than Christian, as the name of a party, excites a spirit of proselytism, or at least brings it into action, and gives it force and efficacy.

"I object not to a spirit of proselytism, when its object is to bring the unenlightened to a knowledge of Christianity, or the vicious and unholy to virtue and holiness. But I do object to the spirit of proselytism when its paramount object is to make converts to the dogmas of a sect. It is this spirit which, in times that are gone by, has prepared the tortures and kindled the fires of persecution. It is the same spirit which, in later times, has uttered invectives, and propagated falsehoods, and pronounced anathemas.

VI. "In the sixth place, because the adoption of any other name than Christian tends to shackle the mind, to prevent the free, unbiassed, exercise of its powers in the investigation of truth.

"When we join a party, we become in some sort pledged to the opinions of that party; and we are in no little danger of imbibing opinions which might not have been the result of our own free and unfettered inquiry. The habit of considering ourselves as belonging to a party,—the reading and intercourse to which it leads,—the very spirit of party itself, all conspire to this end. Our religious opinions—if they can be called ours,—are thus apparently the effect of accidental circumstances, of the position in which we have unfortunately placed ourselves,—for receiving them. If we are able to give a reason for our faith, it is not our own; it is taken at second hand; it is probably, with most, the result of a very limited partial examination, an attention to one side, without remembering what the wise man has long ago so wisely said, that He that is first in his own cause seemeth just, but his neighbour cometh and searcheth him.

VII. "In the seventh place, because by the adoption of another name than Christian,—by thus attaching ourselves to a particular party in the Christian church—if we do not imbibe, or do not in fact defend, all the opinions of that party, we yet give the sanction of our name and thus far, of our influence, to opinions which we do not approve.

"The opinions of a majority of the party, or of the most forward and active of the party, nay,—perhaps even of the most extravagant of the party, will be considered—do what we will—by the community, as the opinions of the whole. At least, all will be regarded as viewing them without much disapprobation, if not with complacency. We may lift up our feeble voice against them, if indeed we have firmness and independence enough to do so,—but it will be heard only within a narrow circle. It will be overpowered by the louder and more earnest voice of party zeal."

VIII. "In the eighth and last place, because the assumption of another name than Christian, is pointedly reproved by the eminent apostle of Christ. "For it hath been declared unto me," he saith to the Corinthians, "that there are contentions among you.—Every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you, or were ye baptised into the name of Paul? Who is Paul and who is Apollos, but ministers by whom ye have believed? Let no man glory in men, whether Paul or Apollos, or Cephas, Ye are Christ's and Christ is God's."

"And who, I may ask, are those whose names have been adopted, in later times, as the badge of party, but teachers by whom their followers have believed? Some of them have written works more voluminous, and certainly more involved and obscure, than the Bible, to show what the Bible hath taught. How much better is it to go at once to Christ and learn of him."

SELF-KNOWLEDGE.

Self-knowledge will preserve us from being deceived by flattery, or overcome by unmerited censure. The language of adulation sounds in the ears of a man, who knows himself, like the language of reproach. He receives it, as a gentle admonition of what he ought to be, rather than as a description of what he is.—He is humble, rather than elated by extravagant praise; and is disposed to pity the ignorance, or suspect the designs of the man, who, whenever he approaches him, holds out a compliment, or whispers an encomium.—Even when he is sensible, that, in any instance, he merits approbation, yet when he considers his innumerable deficiencies, failings, wants, unknown to all but himself, the praise, which he receives, seems to him to have little more foundation, than the enthusiastic anticipations, which travellers sometimes express of a country, which they have never seen, when they expect a cloudless sky, a temperate climate, a luxuriant soil, a happy people; but, upon exploding which, they find the same vicissitudes of weather, as at home, similar ravages of disease, similar miseries of poverty, and equal, though different vices, prejudices and defects of society. The man, too, who knows himself, learns to bear reproach. If he knows it is merited, he is silent, but suffers not the opportunity of improve-

ment to escape him. He puts on no empty airs of resentment, or affected surprise. If it is unmerited, he can look up, with an humble eye, to heaven, and say "my record is on high;" or, if he suspects himself, he will ask, like the anxious disciples, "Lord is it I."

A man, who knows himself, will know more of others, than one who boasts of studying mankind by mixing with all their follies and vices. Man has often been termed a little world, a world in miniature; and every individual is an epitome, perhaps, of the society, in which he lives. In general, we are impelled by similar passions, and occasionally engaged in similar pursuits. The same temptations assail, the same artifices deceive, the same motives impel us, though with various success, and unequal repetition. He, who has been accustomed to watch the motions of his own mind, and to scrutinize the character of his own actions, will, in general, judge with more justice, and always with more candor, of the conduct of others, than any of those, who value themselves on their knowledge of life. There is something, which passes in the world for penetration and sagacity, which consists in always finding fault, where fault may be found; in suspecting baseness, where integrity is not clear; in condemning with scruple, where others hesitate to decide; and in predicting the worst, when the prudent doubt, or the timid are alarmed. But the man, who knows himself, will be ready to pardon mistakes, to conceal absurdities, to inform ignorance, to pity folly, and to account, at least, for vices, which he cannot excuse. When he censures, he censures qualities in others, which he has not failed to reproach in himself; and when he applauds, he applauds what he knows how to value, either from the struggles, which it has cost him to acquire it, or from the wretchedness, which he suffers from its absence. He will not strike without mercy, who feels himself the tingling of every stroke. It is ignorance of ourselves only, which makes us the libellers, or the self-constituted judges of others.

BUCKMINSTER.

THE VOTARESS OF FASHION.

[Concluded from page 258.]

The family assembled round the tea-table, Emily came down in her morning dress, took a cup of tea, and said, "I wish this ball had come any other time, but I have promised to go, and what can I do?"—send an apology, my dear," said her husband, "it is very stormy, I am much too tired to go with you, and we shall be very comfortable here." Her mother said, "do Emily stay and think no more of the ball." Well, well, said she. We all drew round the fire, asking Mr. Milner questions of what he had seen &c. He was called out of the room to see some one, and Emily retired to her chamber. About half past eight he returned and asked for his wife.—"She will be back in a moment," said her mother, supposing she had only waited for him to return. In a few moments after,

a carriage stopped. My heart beat, for I feared this heartless wife would leave her kind husband, her own happy fire-side, for a few hours of fashionable pleasure. The servant ushered in Major Wilmot, who asked for Mrs. M. and seemed quite surprized, at seeing her husband, who received him with much politeness, and sending for Mrs. H. said, "I believe my wife has concluded to stay at home to night, as I am too much fatigued to go, and try how agreeable we are." "Is it possible? Oh, she cannot be so cruel!" As he said this the door opened, and Emily entered, most splendidly attired. Her husband started, a flush of injured feeling passed over his fine countenance, his voice trembled, while he said. I tho't you had concluded to stay with us to night, Emily." She looked a little confused, but replied, "Oh, I shall only stay an hour or two." I had never seen her look so well—and I felt vexed that she did, because I knew the more she was admired, caressed and followed, the more difficult it would be to wean her from these enticing pleasure. Her fine dress of pale blue silk, fitted exactly to her shape, over which she wore a lace robe fastened at the waist, bosom and shoulders, with brilliants. Her beautiful hair was thrown from her white forehead, and confined by a band of the same, while a butterfly made with exquisite art, (fit emblem for the wearer,) seemed fluttering on the rich glossy curls. Major Wilmot bowed almost to the floor, and offered his hand to conduct her to the carriage.—She wished us a very cosy evening, and tapping her husband on the shoulder, said "would be out to stay dozing here alone when a brilliant ball were waiting one, so good bye, dear!" The Major bowed again, and closed the door. Her mother kept her eyes on her work, I on mine, while Mr. Milner paced the room a few moments, and then left it without speaking. Tear after tear trickled down the old lady's cheeks, but she said nothing. I sighed in bitterness of spirit to see my infatuated friend, turn with sweet indifference from the pure fountain of domestic love and joy, to drink with such eagerness from pleasure's poisoned chalice. Some time after midnight I heard the carriage stop; a few days after, I left the city.

Many years past. I heard occasionally from my city friends that Mr. Milner had been unfortunate—that his spirits seemed to sink with his fortune—that he avoided his once loved home, and would sit for hours in some retired place leaning his head on his hand. I had married and was surrounded with a little flock of chubby rogues, when my husband's business called him to the city, I accompanied him, and soon on my arrival inquired for my once loved friend Emily. All seemed unwilling to speak of her, I had heard some rumours much to her disadvantage, that I could not believe. I found her at last, after some search, in a small house in the suburbs of the city.—I waited some time after sending up my name by a little dirty looking servant girl, who star-

ed at me as if unused to the sight of a lady.—I looked around me and said "alas! what a change is here; can this be the residence of the once elegant and admired Emily?" The furniture was all fashionable, but soiled and disordered, a waiter of unwashed glasses stood on the half spread table; with a broken decanter, the hearth was covered with ashes, the carpet with shreds and pieces of paper, the windows so smoked and soiled that you could scarcely see through them. I saw that this was a comfortless dwelling, but how can I describe the once fashionable, gay, and frolicsome Emily? It is impossible; words cannot tell the change. Her bloated figure, sunken eyes, disordered hair and dress, her stammering voice, told me a tale that made my heart tremble with horror. I tried to say a few words, but could not, and burst into tears. "There, there," said she "your tears are always ready, now don't preach, if you do, I shall run." I asked for her husband, her pale face flushed, but she replied "he is in Europe." Her mother I knew was dead, but the children I wished much to see. She said "they are in school, except your favorite Ned, who is in heaven with his grandmother, much better off, you will say, as you know I never loved children." I staid but a few moments, but it was weeks before I could get this melancholy visit from my mind. A few years after, I heard of her death, and how did this lover of fun and frolic, this hater of every thing serious, this butterfly, quit this vale of tears? Not with her aching head pillowed on her fond husband's breast—not surrounded with anxious friends who were watching for some ray of hope that she might yet be opened to them, not with visions of future glory before her dazzling sight. No! no! she died alone, and I shudder while I write it—*She died intoxicated.*

A good Example. We were not a little gratified with an account we received a few days since, of the manner in which the common foe was treated at a boarding-house in this town, in which members of our legislature from six different counties were guests. For the first two or three days of the session, the brandy bottle was placed upon the dining table, agreeably to long established custom, and some two or three made use of it, when, after a long conversation, on motion of one of the boarders, the decanter was unanimously voted from the table, and has not made its appearance there since. At the same house, last winter, 20 gallons of brandy were consumed during the session—all by temperate men.—"Thus," says our informant, "we have saved our worthy but indigent host, thirty dollars; and at the same time secured a still greater benefit to ourselves." If such examples multiply, the practice of total abstinence will soon cease to be associated with meanness.

Ch. Mirror.

He that knows not how to comfort himself, will not be able to comfort others.

PRIMITIVE AND MODERN MISSIONARIES CONTRASTED.

No person who compares the primitive and modern Missionaries, [the contrast is so palpably striking] but must say, if the former were the real Christian missionary, the latter must be anti-christian. In primitive times they went at the call of the Lord; in modern times they are prepared and sent of men; then they went without "purse or scrip;" now they wait for months, till they are provided with all things, and an outfit for a missionary is nearly as expensive as that of a foreign ambassador; when they went from city to city, and from village to village; when persecuted in one, fleeing to another. Now they are located in some delightful spot, with every thing that can make life comfortable; then they "ate and drank such things as were given them," many times in hunger and thirst, naked and buffeted; or provided a subsistence "working with their own hands." Now they have all things in abundance, and a salary which they can as surely depend on, as the Governor of the State depends on his. If the modern system is right, we might truly say, "St. Peter was a fool."—But that no one may take a mere "say so" without proofs, we desire that the Acts of the Apostles may be compared with the following articles from the "Missionary Gazetteer," where those who desire, may see a book of more than 400 pages filled with such like accounts.

"To the mission station of Elliot [in the Choctaw nation] with a school of less than 80 scholars, the U. S. Government [Church and State] gave \$2000 for the erection of buildings, and an annual allowance of \$1000, and the Choctaw nation allows them \$2000 a year for 16 years. In 1822, the property, consisting of 40 acres of improved land, well stocked, and having convenient buildings, amounted to \$15490. Now here is a fine establishment, worth \$15,490, with a net income of \$3000 a year, besides the produce of the farm, and what is almost continually collected and sent to the "poor distressed missionaries in the wilderness!"

Harmony, a mission station amongst the great Osages of the Missouri; the tract of land given by the Indians for the use of the mission, contains 15,000 acres! very fertile, and well supplied with materials for building. Dwelling-houses, school-houses, grist-mill and saw-mill, and other suitable buildings have been erected; upwards of 90 acres were enclosed, and the farm stocked with a hundred head of cattle. "The school, in the latter part of 1823, consisted of [only] 18 Osage children, who generally make much progress in acquiring the English language, and domestic agricultural arts, and render much service to the family.

"The Government of the U. States contributes to aid this mission." [Church and State again.]

Mayhew, a station amongst the Choctaws, is described by Rev. Mr. Goodell, to be an

earthly paradise. The property belonging to this mission, amounts to \$9035.

Union, a mission station among the Osages of the Arkansas, on the west side of the Grand river: the tract of land, ceded by the Indian chiefs to the mission, embraces a prairie of 4 square miles in extent [poor missionaries!] suitable buildings and mills have been erected, and the farm is productive in cotton, grain, vegetables, &c. the property belonging to this mission in 1822 was estimated at \$24,000! [Very poor indeed!]

But to give a clearer idea, how comfortable these gentlemen are situated, we will be a little more particular in transcribing the description of the next station.

Brainerd, a mission station in the Cherokee nation [state of Tennessee] on the west side of a navigable creek, 15 miles from its confluence with the Tennessee river. The climate is temperate. In addition to the natural advantages of the place, there is at the landing what is called a first trap, formed by a partial dam, and is of great benefit to the establishment. The fish are caught as they pass down the stream in the night, and 150 have been taken out of the stream at a time; the largest weighing 30 pounds, and a considerable proportion from 10 to 5 pounds each, of an excellent quality." There are now between 30 and 40 buildings of various descriptions, mostly of logs, on a gentle eminence principally on a line from N. E. to S. W.

"As you enter from the N. E. you pass the creek, where are the saw mill and grist mill, thence you enter a lane, on either side of which are the principal buildings. Nearly in the centre of the row, is the mission house, two stories high, having a piazza its whole length, with a pleasant court yard in front; connected with it, in the rear, are the dining hall and kitchen for the establishment. A few feet to the S. W. is a two story frame building, for the female school, well finished." "The ground on the S. E. side of the lane is divided into a garden, an orchard and several other lots neatly fenced, and present a pleasant prospect in front of the mission house."

"It is worthy of memorable record, that our rulers favoured the design" by paying the expense of the building, and allowing [since 1822] \$1200 a year to the mission at Brainerd

"The property of the mission was summarily estimated as follows, in May, 1822:

Improvements of land	\$1300
Agricultural implements	550
Live stock	2730
Saw mill and grist mill	4000
School house for girls	1000
Other buildings	1265
Mechanical tools	420
Iron, steel, lumber, &c.	485
Household furniture, loom, wheels, &c.	2500
Library and globes	1000
Medicines, surgical instruments, &c:	300
Provisions on hand	1840

Total, \$17,390

So it is clear from their own words that the Missionary Society [at these five stations only] own land to the amount of 30,000 acres, and property altogether to the amount of nearly \$100,000; with a net income, from the Indians and the United States of at least, \$4200: what will all this fine land, &c. be worth in 50 years? Perhaps one million of dollars!

But what article of the constitution of the United States allows "our rulers" thus to support religion? a word to the wise is sufficient. GLEANER.

SPRING.

Forth in the pleasing Spring,
Thy beauty walks. Thy tenderness and love;
Wide flush the fields, the softening air is balm,
Echo the mountains round; the forest amiles,
And every sense, and every heart is joy.

Again the vernal season has returned, and nature resumes her kindlier inspirations. It is a season rich in hope and abundant in beauty. The God of nature breathes upon the face of the earth, and it is changed—"from gloom to glory." The energies of the vegetable kingdom are released from their "icy fetters," and as it were, a new creation comes into being,—tender and innocent, it is true, as the infant's heart but strong in the promise of delight and abundance. The long suppressed, but now eloquent melody of the choristers of the air, bear witness to the gratitude which they feel towards Him who "careth even for the sparrow," and makes a loud and earnest appeal to rational man, to employ all his more exalted powers in praise to Heaven.

As the harvest in Autumn depends, for its kind, upon the seed committed to the earth in Spring, so also the character of the man depends upon the principles implanted in the minds of youth in the spring time of life. Let then parents be admonished to be cautious, vigilant and faithful, to give a reasonable turn to the inclinations of their offspring. The sentiments imbibed in youth, will, most likely, come to maturity in manhood, and determine, in a great measure, the fortune, certainly in all cases, the happiness of the rising generation. First impressions are generally the most influential and abiding. An early and unremitting attention, therefore, is indispensably necessary to the future honour and welfare of those, who, after we shall have descended to the tomb, are to take our places in life.

Distinguished merit will ever rise superior to oppression, and will draw lustre from reproach. The vapors which gather round the rising sun, and follow it in its course, seldom fail at the close of it to form a magnificent theatre for its reception, and to invest with variegated tints, and with a softened effulgence, the luminary which they cannot hide.

The complaints of men do not so much proceed from their great sufferings, as from too great niceness.

Telescope and Miscellany.

"Earnestly contend for the faith."

PROVIDENCE, SATURDAY, MAY 17, 1838.

FOR THE TELESCOPE AND MISCELLANY.

SHORT SERMONS.—NO. 6.

For we know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

1 Cor. xiii. 9, 10.

Having seriously reflected on the present condition and probable future state of mankind, I feel desirous to offer the result of these reflections to all, who by a candid perusal, may be profited thereby. As to any change after death, I think we possess so little direct proof in revelation what particular process will take place, that we must have recourse to all which is impressed on our minds, by a careful attention to the scriptures, and that spirit which is alone able to guide us into all truth.

We there find that all men were in a state of condemnation: "for all have sinned and come short of the glory of God; and by the deeds of the law no flesh shall be justified."—I will now inquire how we must be saved from this condemnation: "For God hath concluded them all in unbelief, that he might have mercy upon all." I would therefore answer in the language of scripture, by the grace of God manifested in Jesus Christ to those that believe; because, as all do not behold this light of the world, do not see their salvation provided for in Christ, all that have lived without God in the world must lie down at last, without any sure hope in eternal life and in the same condemnation in which they have lived.

I readily admit that Jesus is the Saviour of all men, whether they believe it or not; but what advantage is a gift to any one if they do not see it, nor know its value? What advantage was his money in the bank, to a celebrated musical* composer, who lately died in a foreign country, in penury and want? perfectly worthless; because he had forgotten it was his, or that it was there. Hence we see the propriety of our Saviour's words: "Marvel not at this, for the hour is coming, in the which all that are in their graves shall hear his voice and shall come forth; they that have done good, [and have laid up their treasure in heaven, full of hope and prepared in heart by the washing of regeneration] shall arise unto the resurrection of life. And they that have done evil [perhaps they cared for none of these things—perhaps they did not believe in a future state—or had grieved the Holy Spirit by their careless indifference to the sure word of promise] unto the resurrection of damnation."

While many depend on the change which St. Paul said would take place in the twinkling of an eye, I see no evidence that it changes of an eye, I see no evidence that it changes the mind of man from imperfection to holiness;

*Bethoven.

but the change of the body from a mortal, perishing state, to an immortal, ever living one, so that death shall no more destroy it. "For [says the apostle] this corruptible, [which is not the mind] must put on incorruption, and this mortal, [which must be the body] must put on immortality." But I would not limit the power of God, to produce the necessary change even in a moment; but does it not better accord with revelation, that in the fulness of time when the new covenant shall be made in the last days, when all Israel shall be brought in after the fulness of the Gentiles; when all shall be taught to know God as he is, a merciful Father, a just God and the Savior of all flesh—that these will then be convinced how unworthy they are of the least blessing which is bestowed upon them; and of their dependence on the mercy of God for happiness, and his grace in Jesus Christ for eternal salvation?

Then will they be convinced by the wonders they shall behold; and having received a share of that spirit which God has promised to pour out on all flesh in the last days—so that all will be enabled to see him as he is, and be like him; and calling upon his name in spirit and in truth, shall be saved from that fear which hath tormented—then will they join with joy unspeakable and full of glory, saying worthy the lamb for he has redeemed us by his blood. Glory to God in the highest for he has taught us to behold the way, the truth, and the LIFE.

GULIELMUS.

FOR THE TELESCOPE AND MISCELLANY.

For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps.—1 Peter. ii. 21.

The followers of Christ had much to contend with, in the early periods of Christianity; and as christians multiplied, their sufferings became more general and severe.

The apostles, therefore, considered themselves called upon in an especial manner, to administer to them all the comforts and consolations of the religion of their blessed Lord and Saviour; and to encourage them to persevere unto the end.

With this view, the apostle Peter wrote this epistle to his Christian friends, in which he strenuously urges, and clearly shews, that it is the duty of Christians to be willing to suffer for their religion. For (says the apostle) it is better if the will of God be so, that ye suffer for well-doing, than for evil-doing. If ye suffer for righteousness sake, happy are ye.

A variety of motives are offered to induce them to suffer cheerfully. The great and leading one is; suggested in our text—"Because Christ also suffered for us."

O what a powerful motive this, to induce us to suffer patiently, willingly and cheerfully, all that is allotted us, while sojourning here. When sore affliction assails us, let us bear in remembrance the sufferings of the meek and lowly Jesus—who left the bosom of the Father, who came the blessed messenger of peace—who became humble, assumed our nature in

its miserable and helpless state, thereby becoming subject to our infirmities.

Yes, my beloved friends, we learn from the pages of the sacred volume, that he suffered all that our nature is subject to.

He was poor. Hear his reply to a scribe who addressed him saying, Master, I will follow thee whithersoever thou goest. "The foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head." Math. viii. 19, 20. He was not only poor, but was persecuted by the world. Who can open this blessed book and read that portion of the life of the jealous, cruel tyrant Herod, who sought to take the life of him whose birth was declared by a messenger from heaven, "to be good tidings of great joy to all people," and not feel moved!

We learn from the evangelist, "that he came unto his own, and his own received him not. That he was rejected and hated by the world. Notwithstanding we find him in the midst of all sufferings and persecutions, comforting and consoling his followers. O hear the words that flow from his soul, that tell from his precious lips. "As the Father hath loved me, so I have loved you." John. xv. 9. Greater love hath no man than this, that a man lay down his life for his friends." John. xv. 13.

What amazing and infinite love to sinful man, is displayed even in the midst of his greatest sufferings! when he declared that his soul was exceeding sorrowful, even unto death.—Math. xxvi. 38. Kneeling down he invoked the God of heaven saying: "Father if thou be willing, remove this cup from me, nevertheless not my will, but thine be done." Luke xxii. If it be not possible to redeem poor fallen man, unless I drink this cup of sorrow and anguish, unless I suffer death for them. Thy will be done."

My friends we cannot find language to describe the immaculate love of the Lamb of God. O think of his triumphant goodness and let our hearts with gratitude rise in unison to the throne of eternal love and mercy. O think of the obligation we are under, to love Christ, and (if need be) to suffer in his cause; to walk in the bright and glorious examples which he hath set for our imitation. O let us treasure up in our hearts his precious precepts, and practice them in all our life.

As Christ was humble, it becomes us to be humble also. As he was filled with love to others, so our hearts ought to be expanded with benevolence towards all mankind. Let us attend to the exhortation of the apostle, who says, "Let that mind be in you, which was also in Christ Jesus."

We have every encouragement to be faithful to our blessed Redeemer. To persevere in our Christian course to the end. We are assured by so doing, that we shall receive a crown of righteousness. O then let us be steadfast, let us be firm in the faith of the gospel of Christ, let our souls be warmed and animated with love to God, to our Saviour, to all mankind. Let the remembrance of those peaceful moments that attended the close of

the life of our beloved sister, sink deep into our every heart. Though reluctant nature struggled for a moment, her mind was calm, serene, and full of peace. Like the blessed apostle, she had fought a good fight. She had finished her course, she had kept the faith, and was ready to depart, and be with her Saviour and her God.

Though she has fled the fond embrace of mortals, and the sympathetic sigh is awakened in our hearts, still we have reason to be grateful to God and rejoice, that she died in the complete triumph of faith. That her soul is gone to heaven, to the city of the living God. O how delightful the surprise when she awoke and found herself surrounded by guardian angels, instead of weeping friends. O happy, happy soul! it has escaped from an entangled wilderness, and gone to the celestial abodes of everlasting happiness. And this is a dream. O no, it is a blessed reality, soon also we shall be wafted on the wings of eternal love, to rejoice our dear departed friends, and sing the deathless song of Moses and the Lamb.

A. L.

FOR THE TELESCOPE AND MISCELLANY.

ON NIGGARDLINESS.

He, whom the vice of extreme parsimony disposes to uncharitableness, and insensibility to the wants and privations of others, is in a far worse condition, than he, who is revelling in the luxuries, which his fortune allows and, through the wantonness of abundance, contributing to the alleviation of the pain of others, and the support of them, who would otherwise perish in decay, neglect, and obscurity. The man of avarice denies those, who have a right to his assistance, that support, which he derives from them. He, that takes it for a maxim, that mediocrity is best, will escape the danger of too much extravagance on the one hand, and too much frugality on the other.—The evil effects of the want of attention to this salutary principle daily leads to unreasonableness of conduct, and to eccentricity of mind. And it has been frequently observed, by the writer of this article, that he, who begins with a frugal and thrifty disposition, and proceeds to that point, which may justly be termed niggardness, seldom enjoys his own existence, or takes pleasure in the happiness of others. It is certainly the height of folly, for a man to deny himself what things are necessary to the enjoyment of his being, for fear that at some future time he may become necessitous, and be dependent on others for subsistence. Such a procedure as this has frequently led to the commission of a crime, which degrades the very native dignity of a rational being. And indeed, from their consideration alone, it may justly be termed madness or insanity, as being an alienation of mind deserving, of right, no other appellation.

The evil effects of a miserly disposition are wonderfully apparent in the whole demeanor of the individual. Even the structure of the body seems to indicate the covetousness of the

person. The motions of the mind, and the words of the lips, however, betray, more conspicuously than any thing else, the saving, begrudging, bent of the person's soul. The muscles of the face, seem to contract a certain confirmation, which is a distinguishing mark of this disposition.

I am sensible, that the vice of avarice, is less common than the one of profusion. But it is so prevalent as to need inveighing against even from weaker understandings, and inferior abilities. And it is for this purpose, that I now attempt the writing of this article. I would not, however, be understood to mean, that a frugal disposition is a fault. This, I do not say. What I say, is this—that the vice of avarice is highly culpable. Indeed, a certain degree of thrift, or parsimony, is of absolute necessity to increase of possessions. And he, who is acquainted with the life of the venerated Franklin, well knows, that, by means of frugality, he amassed the exorbitant wealth which he willed to posterity. And his writings, particularly his "way to wealth," plainly evidences the frugality of his temper. But his thrifty disposition never led him into the vice of niggardness. He always gave to the poor as their exigencies required. It was by prescribing all unnecessary expenses, that the great Franklin became wealthy, and not by depriving himself, and his dependants, of what are called the "comforts of life." He is a model of true domestic economy; and all, who are seeking the "way to wealth," will do well to walk in his footsteps. J. F. M.

FOR THE TELESCOPE AND MISCELLANY.

OF UNIVERSALISM.

I cannot help expressing my disgust at the mode in which the orthodox in modern times try to discountenance Universalism. I have frequently heard divines of the Calvinistic persuasion, tell people anecdotes of Universalists, who have demeaned themselves immorally, and brought themselves thereby into disrepute. A disposition such as this, betokens a meanness of mind, which all people of genuine common sense cannot but detest. Were these persons to consider how many of their own persuasion have been guilty of greater enormities than any Universalist ever did, they would pay less attention to the foibles of others and more to their own. Self-ignorance is generally the motive which induces people to rail against others while they are guilty of the same faults themselves. To these persons might be aptly addressed, the words of our Saviour, "And why beholdest thou the mote in thy brother's eye, and perceivest not the beam in thine own eye; thou fool, first cast out the beam that is in thine own eye and then thou shalt see clearly the mote that is in thy brother's eye." When these persons find a man who has been in the habit of intoxication belonging to the Universalist persuasion, they immediately spread the news throughout the pale of their influence, as if it were sufficient to prove the doctrine of Universalism to be of

an immoral tendency. Whereas they should know that there are bad people among all denominations, and that the doctrine of Calvinism has been productive of more immorality than ever the doctrine of Universalism was said to produce. The doctrine of Universalism has been slandered by the Calvinists for its novelty, for its licentiousness, and for its immoral tendency.

Why they who have bestowed these appellations on the doctrine of Universalism, have not assigned the reason why the doctrine is licentious and immoral is rather surprising. Can a doctrine, which teaches that where sin reigns, misery will prevail, be with propriety termed a licentious or immoral doctrine? Can a doctrine, that inculcates, that virtue produces present happiness and vice present misery be so well denominated a licentious and immoral doctrine as that doctrine which teaches that virtue and vice receive no reward till the next state of existence? Moreover will a doctrine, that teaches "that the way of the transgressor is hard," be of an immoral tendency? So much as a doctrine that inculcates, that a man can go on in sin and exquisitely enjoy himself in this world, but will be punished in that which is to come? Common sense dictates, that the doctrine of Universalism is more conducive to rectitude of conduct than any doctrine now taught. Because it strikes at the root of all immorality, by declaring that the "ways of virtue are ways of pleasantness and all her paths are peace," that "the way of the transgressor is hard." And the natural effect of believing the doctrine of Universalism is, that the persons who believe it, will love God, and their neighbours as themselves, which is the whole duty of man. J. F. M.

Poetry.

THE FAIREST FLOW MUST FADE.

The brightest gem, the fairest flower,
The purest pearl in ocean's shade—
The brightest eye in hall or bower,
Beneath the hand of time must fade,

And thou young traveller to the tomb,
Farrer than aught o'er earth or sea,
With all thy hopes in brightest bloom,
I sigh to think what thou wilt be.

Youth will too soon have lived its day—
Its light-plumed thoughts and hopes depart,
And beauty's bloom shall flit away,
And leave thee—sought but what thou art.

That eye—bright orb of all that's fair—
Will dim o'er memory's ruined page—
That foot, now buoyant as the air,
Will tremble down the path of age.

Men will look on the faded flower,
And some will sigh—but few will mourn
That it has lived and passed its hour,
And never, never can return.

No—beauty's death cannot obtain
The heart-felt, heart-breathed requiem;
Love weaves not an eternal chain—
It scarce time's ebbing tide can stem.

But beauty still will hold her power,
Her matchless power, alike o'er all;
Vain man's strength in passion's hour,
And vain still is reason's call.

She rules the soul with wand of flame,
With unassisted, matchless art,
Long as heaven's fire glows through the frame—
And reigns triumphant o'er the heart.

PROVIDENCE ASSOCIATION.

This Association of Universalists, will be holden at the village of CHEPACHET, in the town of Gloucester, R. I. on Wednesday, 21st inst. Public service will commence at half past 10 o'clock, A. M. Ministering Brethren from the neighbouring States are respectfully invited to attend.

Married.

In this town, by Rev. Mr. Seaman, Mr. Daniel E. Carpenter, to Miss Ann R. Green.
Mr. John P. Turpin, to Miss Martha K. Bradford.
On Sunday evening last, by Rev. Mr. Pickering, Mr. Stephen Carr, Printer, to Miss Eliza Langley.
In Pawtucket, Mr. Henry Porter, to Miss Clarissa Tompkins.—Mr. Eliash Studley, to Miss Asenith Nickerson.—Mr. Leonard Nickerson, to Miss Choice Davis.
In Bristol, Mr. James Sayers, to Nancy Rawson.
In Charleston, R. I. Mr. George C. Brown, to Miss Sarah Ann Stanton.
In Pawtucket, Mr. Thomas R. Stafford, to Miss Sarah R. Potter.
In Oxford, Mass. on the 4th inst. by Rev. Mr. Maynard, Mr. Charles J. Westcott, of Cranston, R. I. to Miss Melina Stone, of the former place.

Died.

In Warren, Mrs. Margaret Mason, aged 77.
In Bristol, Miss Dolly Diman, aged 86.
In Boston, Miss Frances Fox, aged 16, of this town.
In Philadelphia, Mr. John Gradbon. He left \$5000 to the Orphan Asylum; \$5000 to the Indigent Widow and Single Woman's Society; \$5000 to the Deaf and Dumb Asylum; \$5000 to the Friend Asylum; \$3000 to the Pennsylvania Hospital; \$1000 for Charitable Schools; \$80 per annum to the Philadelphia Dispensary; \$100 per annum to the Southern Dispensary; \$100 per annum to the Northern Dispensary; seventy houses to their tenants; \$75 per annum to the Apprentices' Library, with the residue of his property—supposed to be \$40,000 !!!

PROPOSALS

FOR ENLARGING THE CHRISTIAN TELESCOPE AND UNIVERSALIST MISCELLANY.

The Publisher of the Christian Telescope, in order to increase its circulation and render it more useful in the cause of truth, and the spread of pure and undefiled religion; proposes, by and with the consent of his present patrons, to enlarge his paper to a *super royal sheet* at the commencement of the fifth volume; the first No. of which will be issued on the first Saturday in November, next. By this means he hopes to give more general satisfaction to those who now exert themselves to pay for two papers, instead of one;—as his will contain a general summary of passing events, the news of the week, Legislative and Congressional proceedings, and will be open for the admission of mercantile and other advertisements; and in short, will contain all that generally constitutes a newspaper, and a religious paper united.

This alteration will not take place, unless by the general consent of his present patrons; who, as well as others, disposed to become

subscribers, are requested to signify their wishes to him, or his Agents, previous to November, next, that he may be guided by the same.

CONDITIONS.

The Christian Telescope will be printed on a *super royal sheet* of good paper, in folio form, with new and handsome type, on some suitable day in the latter part of each week, and sent to subscribers at its present price—\$3. per year, or \$2. if paid within six months from the time of subscribing. About one half of the paper will be devoted to News and Advertisements, and the other to its present purpose—the spread of truth, and the cause of liberal Christianity.

PROPOSALS

For Publishing a New Universalist Periodical Work.

The Subscribers, believing that reasons now exist, in the circumstances of the community, for commencing in this region, another work devoted to the interests of the doctrine of Universal Grace and Love, and hoping they may be useful by conducting a work of this nature, hereby issue Proposals for its publication.

The principal objects, which, as Editors, they will endeavor to keep in view, are as follows:

I. To note any changes in the community relating to the denomination to which they belong, and announce intelligence affecting its concerns; such as, meetings of Conventions and Associations; Ordinations and Installations; Conversions; Formation of Societies and Churches; Admissions into the Ministry; Obituaries, &c. &c.

II. To expose the measures adopted by crafty, arrogant, and ambitious leaders of sects among us, by which they accumulate immense funds, subvert the interests of Secular establishments, and build up the exclusive and threatening cause they have espoused, on the ruins of our civil liberties, on evasion of the spirit of our Laws, on protracted reason, and on misinterpretations of the Holy Scriptures.

III. To proclaim the glorious tidings of the grace of God, by explaining and illustrating the Scriptures; and by using all other laudable means to promote that most important object.

IV. Desirous to accommodate those who wish to take but one paper, the Editors will devote a portion of their columns to the current news.

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